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THE CHURCHMAN'S MAGAZINE.

VOL. II. SEPTEMBER, 1822. No. 9.

CONTENTS.

The Commentator, No. VII.	Page 157
Mr. Newton's Sister's Perfection.	162
Sermon in behalf of the Christian Manifesto Society.	163
Hints on Building Churches.	171
History of the Church in Newtown, (continued).	172
New Churches.	177
The Watchman, No. VII.	178
Journals of the Convention in Maryland.	180
Anecdote of Mr. Fletcher.	183
Survey of Missionary Stations.	184
Ordinations—Domestic Missions, &c.	185
Poetry.	186

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THE
CHURCHMAN'S MAGAZINE.

VOL. II.]

SEPTEMBER, 1822.

[No. 9.]

For the Churchman's Magazine.

THE COMMENTATOR:

OR

GUIDE to the clear comprehension, and pious use, of the LITURGY.

No. VII.

THE PRAYERS.

THE Church, in the order and variety of her worship, exhibits an admirable picture of the "beauty of holiness." She begins by exhorting us to acknowledge our sins before God, in the general Confession. After which, she teaches us to "set forth his most worthy praise," in the psalms:—Then, to "hear his most holy word," in the Lessons; and with one heart and one mouth, to profess our faith in the great doctrines of the Gospel, by the recital of the Creed. After this, when our consciences are absolved from sin, our affections warmed by our praises and thanksgivings, our understandings enlightened by the word of truth, and our faith strengthened by the public profession of it, she seems us fitted to enter upon the solemn duty of prayer to God, and teaches us to "ask those things that are requisite and necessary, as well for the body, as the soul."

The duty of prayer results from the dependant and probationary

VOL. II. No. IX

state in which we are placed. It is commanded by the Almighty, and we are encouraged to the performance of the duty, by the most precious promises. This part of our public services commences with a few short and pious ejaculations. The minister begins with the salutation, "The Lord be with you." To which the people respond, "And with thy spirit." These versicles are probably derived from the simple salutations between Boaz and the Reapers;—"The Lord be with you," and "The Lord bless you," (Ruth ii. 4.) Or from the salutations of St. Paul to the Thessalonians, "The Lord be with you all," (2 Thes. iii. 16.) And again in the second Epistle to Timothy, "The Lord Jesus Christ be with your spirit." (iv. 22.)

This solemn and pious salutation between the Minister and People was in frequent use, in the ancient Churches both Jewish and Christian. The versicles here recited, are said to have been used by the Apostles themselves, in their public worship. They are found in the Western Liturgy, ascribed to St. Peter, and in all the ancient Liturgies of the East.

Having manifested our harmony and consent in the same faith, by the recital of the Creed, and being about to draw near to God by prayer, the Minister, by this salutation, expresses his charity to the people, and at the same time, reminds them, that without God's assistance their servi-

ces can not be profitably performed. In effect, he prays that the Lord would graciously assist them in their supplications and prayers; that he would mercifully accept of their devotions, and give them an answer of peace.

To this salutation of the Minister—"The Lord be with you," the people are directed to answer, "And with thy spirit." This is to be considered as a token of mutual kindness and affection;—blessing, and wishing well to each other, that they may unite more cordially in their petitions to the throne of grace. The people consider that the minister is about to present his supplications, and to offer up spiritual sacrifices on their behalf; and pray, in their response, that the Lord may be with his spirit at all times, and especially in the performance of the duties on which they are entering; that he may be enabled to perform them aright—with singleness of heart to the glory of God, and the edification of his Church. And where the Minister and people, with sincerity of heart, thus acknowledge their own insufficiency, declare their mutual love and charity, and reciprocally pray for each other, they may look, with confidence for the blessing of God on their devotions.

After these mutual salutations, the Minister is instructed to say, "*Let us pray*"—This exhortation, which is frequently repeated in ancient Liturgies may be considered as an invitation to prayer, in general, or to ardent and intense prayer, and it frequently, as in the Liturgy, denotes a transition from one kind of prayer to another. It is an exhortation to the faithful performance of the most solemn and interesting duty in which a human being can engage: It is an invitation to draw near to God—to cast ourselves at his foot-stool—to lift up our voices at the throne of his grace;—to deprecate those judgments which our sins have deserved,

and to supplicate that mercy without which we must perish. It is a call to summon our attention, and fix our minds on the duties in which we are engaged, and is designed to put us on our guard, that our devotions be not interrupted by the wandering of our thoughts or any improper desires.

At this part of divine service, the Rubrick requires that the Minister and people should put themselves in the humble attitude of kneeling. When we confess our faith, we stand, to denote our constancy and firmness of purpose; but when we acknowledge our sins, or implore the mercy and blessings of God, we should throw ourselves on our knees, as guilty and unworthy supplicants at the throne of grace.—This practice was so universally adopted in the first ages of the Christian Church, that the zealous and holy Fathers did not hesitate to reprove those who presumed to stand on their feet, during prayer. But if standing was considered an improper posture, how much more inappropriate is the practice of sitting, which has become so common in many Congregations? It is to be regretted that many of our Churches are constructed in such a way as to render the posture of kneeling either extremely inconvenient, or altogether impracticable. But where this is not the case, and where neither age nor infirmities can plead as an excuse, it is the duty of all to comply with the injunction of the Rubric. It is true, indeed, that religion does not consist in the observance of mere external forms; yet those forms which the scriptures themselves prescribe for general use, ought to be generally adopted: and kneeling in prayer is one of these.

Before the Minister begins to pray alone for the people they are instructed to join with him, according to the primitive way of praying, in some short versicles and responses, which

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are taken from the Psalms of David. (Ps. lxxxv. 7, and li. 10, 11.) And since mercy and salvation are the great objects of our petitions to the throne of grace, the Minister begins with the supplication, "O Lord, show thy mercy upon us:" which the people adopt, while they respond, "And grant us thy salvation."—These words contain a summary of all the prayers that are to follow. And that our prayers may be presented in an acceptable manner, the Minister continues, "O God, make clean our hearts within us:" To which the people add, "And take not thy Holy Spirit from us."

Every one who is duly sensible of his own natural depravity, his weakness, and his inability to serve and please God, will estimate the propriety of these petitions, and will fervently join in these supplications for divine grace; without which, our best efforts would be but vain and ineffectual.

In the English Book, there are several other interlocutory petitions, in the course of which the Lord's Prayer is repeated. The Compilers of our Liturgy seem to have been judicious in their abridgement, as nearly all that has been omitted occurs in the Litany.

After the alternate Versicles, the Minister proceeds with the Collects for Morning Prayer; which he addresses to the throne of grace, as the commissioned organ of the whole Congregation.

A *Collect*, is any short comprehensive prayer. The term *Collect*, is of great antiquity, and is found in writers of the third Century. Concerning its origin Ritualists have given various, and sometimes contradictory accounts. According to some, the "Collects" are so called, because they are collected out of the scriptures: According to others, because they contain a brief collection of all things necessary to be prayed for: And according to the opinion

of some very ancient writers, because they were repeated when the people were collected, or assembled together.

The Collects, or Prayers, are for the most part, addressed directly to the Father, agreeable to the precept of the Savionr, "when ye pray, say, Our Father, who art in heaven, &c." And they are concluded in the name of Christ, in pursuance of his gracious promise, "Whatsoever ye shall ask of the Father in my name, he will give it you." Sometimes, however, Collects are addressed to the Son, and occasionally, in the conclusion, we commemorate each person in the blessed Trinity.

There are sufficient reasons for dividing our supplications into short and separate Collects, in preference to a continued prayer. The practice accords with that of the Jews, whose prescribed devotions consist of a certain number of brief prayers. And such short forms are conformable to the example of our Lord, who had a perfect knowledge concerning the kind of prayers which were fittest for our use. Indeed, our own experience must convince us how difficult it is to keep our minds intent upon our devotions. To prevent the wandering and distraction to which we are so liable, it seems salutary to give a moment's respite to the mind, at frequent intervals, that it may the more readily be fixed on every new subject to which it is directed. And the hearty concurrence which we are to express, at the close of each Collect, by our *Amen*, renders it necessary that we should use every effort to banish coldness and distraction of thought, and to keep our minds erect, earnest, and intent upon our duty, while we are actually addressing our prayers to the Sovereign Dispenser of all mercies.

Most of the collects are of great antiquity, and are taken from forms existing in the Greek and Latin Churches. Some are borrowed from

the *Sacramentary* of St. Gregory, some from the pious works of St. Ambrose and Gelasius, and those which are of a more modern date are composed in such a spirit of piety, and with such correctness of language, as to be models both for public and private devotion. The original Compilers, and the subsequent Reviewers and improvers of our Liturgy, were desirous to preserve, not only the spirit, but as far as possible the very form and substance of the devotions of the earliest and purest ages of the Church. It is an animating reflection—It must give energy to our faith, and add wings to our petitions, when we consider that we are offering up those consecrated devotions, which from the lips and hearts of holy men, have from age to age, ascended like incense up to heaven, and have been a more pleasing and acceptable sacrifice to the Almighty, than “thousands of rams, and ten thousands of rivers of oil.”

Each Collect begins with an acknowledgement of the adorable perfection and goodness of God, under some attribute or relation which is appropriate to the petitions it contains. Thus, while the Church teaches us what to pray for, she encourages our hopes and enlivens our devotions, by directing our thoughts to the treasures of mercy and grace stored up in the divine fulness. And when the Minister proceeds from the alternate supplications, to these prayers, which he is to pronounce by himself, the people should keep their minds intent upon the divine attributes which are addressed, and join with their hearts in the petitions which are offered, that at the close of each Collect they may be ready to accord their hearty Amen.

Next to the Collect for the day (which may be more properly considered in its appropriate place) the Collects for Peace and Grace are those which first occur in our Order

for daily morning and evening Prayer.

The Collect for Peace is taken from the *Sacramentary* of St. Gregory, and is distinguished for its piety, not less than for its comprehensive brevity. It may be expanded and illustrated by the following Paraphrase:—“O God, from whom proceeds the blessing of peace, (Is. xlv. 7.) who exhortest thy servants to live in unity and godly love, (2 Cor. xiii. 11.) in knowledge of whom everlasting life and happiness consist, (John xvii. 3.) and whose service is pleasant as well as profitable, because it is perfect freedom from the slavery of Satan and of sin; (1 Cor. vii. 22 and John viii. 36.) graciously defend us, who humbly commit ourselves to thy protection, from all the attempts of our adversaries both spiritual and temporal; and grant that we, who put our whole trust and confidence in thy mercy, may be delivered from the fear of those evils which the craft and subtilty of the Devil or man worketh against us. These blessings we implore through the merits and mediation of Jesus Christ, who has despoiled the powers of darkness, (Col. ii. 15.) who is able to deliver us from every evil work, (2 Tim. iv. 18.) and whom we acknowledge to be our only Saviour, and Redeemer. Amen.”

Peace, in the language of the sacred Scriptures, is represented as the greatest of all earthly blessings. All the good things of this world are nothing without it, and in it all heavenly blessings are comprehended. Peace was the first legacy bequeathed to the world, through the blessed Redeemer;—“Peace on earth, and good will towards men.” And Peace was the last bequest of our dying Lord to his disciples;—“peace I leave with you; my peace, I give unto you.” That the world might be in peace, was part of the daily prayer of the primitive Christians

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and in imitation of their example, we are directed by our Church to implore this blessing both in our morning and evening services.

Our petitions are founded on the gracious declarations of our heavenly Father. "The steps of a good man are ordered by the Lord: though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." "Great peace have they that love the law of God." "Thou wilt keep him in perfect peace, whose mind is stayed on thee."—Having him for our defence, we shall have nothing to fear from the assaults of our enemies;—from the temptations and snares of the world, from the suggestions of our evil lusts and passions, or from the wiles of the great enemy of our souls. He will be "a wall of fire round about us." He will arm, and strengthen us for the combat;—He will cover our heads with his shield in the day of battle, and enable us to come off more than conquerors.

When we address our prayers to God, then, beseeching him to "defend us, in all assaults of our enemies," let us remember that all our strength is in him, and that of ourselves we can do nothing. If, after our prayers in the Church, we think no more of the protection we have asked, but heedlessly expose ourselves again to the assaults of our spiritual adversaries, we may be assured that though we have offered to God the service of our lips, we are withholding from him the affections of our hearts. Let us call upon him then, in sincerity, and with humble, lowly, penitent, and obedient hearts. Let our lives be conformable to our prayers, and to his most holy laws, and while we supplicate his peace upon ourselves, let us endeavour, as much as in us lieth, to live peaceably with all men.

Next to the Collect for peace, follows the Collect for grace. For since Grace and Peace are joined

together in the holy scriptures, the Church has not thought good to separate them in her daily devotions. She knows that without Grace, there can be no lasting or real peace; and that peace without grace would prove no blessing. Peace, in the language of Scripture, includes all temporal goods, plenty, prosperity, health, and happiness. But the enjoyment of these has a tendency to lead men into forgetfulness of God, and exposes them to numerous dangers and temptations. It is grace alone that can secure the comforts of genuine peace; and by petitioning for grace, we enlarge and improve our former request.

This prayer was taken from the Greek service (Euchologion) and, at the begining of the day, when we are about to issue forth amidst the dangers and temptations of the world, nothing can be more proper than the acknowledgement of past mercies with which it begins, and, the supplications for protection and guidance which it contains. The Collect is so plain and simple that it needs no Commentary, and in subjoining a Paraphrase, it is not so much for explanation, as to reiterate the impression it should make on our minds, by presenting it under a different view:—"O heavenly Father, who hast all the paternal tenderness to incline, and all the eternal power to enable thee to assist us; who, after many favours, hast given us a fresh instance of thy goodness, in preserving us from the dangers of the past night, and hast preserved us in safety to this morning; we beseech thee to continue thy kindness to us this day, in defending us by thy almighty power, that we be not overcome by any temptation which may assault us, and that we be secured from all unhappy accidents which might befall us; begging of thee that thou wouldst be pleased to direct all our actions by thy infinite foresight and

wisdom, and that all we do, may be agreeable to thy will, and may be approved by thy unerring judgement: all this we humbly pray, for the sake of Jesus Christ our Lord."

These Collects for peace and grace, were plainly intended by the Church for our daily use: and though few of us have the opportunity of doing this in public, we may all do it in private, and no form of words can be more pertinent, as a part of our daily secret devotions. Only let us bear in mind, that in these, as in all our prayers, we should address the throne of Grace with sincerity and fervency, since God, who searcheth the hearts, requires of all who worship him, that they do it "in spirit and in truth."

C.

From the Christian Guardian.

LETTER FROM THE LATE REV. JOHN
NEWTON.

DEAR MADAM,

YOUR letter, dated the 15th of August, did not reach my house till the 2d of this month, the day of my return from Southampton. I take the first opportunity of answering it.

I hope I am no party man. I know there are many excellent people and some judicious useful preachers, in Mr. Wesley's connection; and I would, yea, I do rejoice in the good which the Lord is pleased to do among them. Arminians, as they are called, who love the Saviour, and, by faith in him, walk according to the rule of the Gospel, and overcome the world, are no less dear to me than Calvinists. And I find persons of this character agree with me in experience, though they differ from me in expressions, and perhaps hold some religious sentiments which I deem erroneous. But whoever does the will of God, I would say

the same is my brother, and my sister, and my mother.

I endeavour to preach the truth the best of my light, and meddle not with controversy. Many of Mr. Wesley's people are among my attended hearers; and by avoiding phrases and points of disputation give them no offence, and they seem to be well satisfied with my ministry. With some of them I am personally acquainted, and I think we have not more excellent Christians in London. But these are the people who hold the doctrine of sinless perfection. Some of them indeed, have been induced by the teachers, for a time, to think it attainable; but it is a tenet so unnatural in itself, and so mischievous in its consequences, that I should be greatly staggered and grieved, if any persons, of whom I have a good opinion, were to tell me that they had attained to that perfection which I so strenuously preached to them.

While I believe my Bible, I cannot take it for granted, that they will embrace this dangerous delusion, though I know but little as they ought to know, either of the law or the Gospel; either of God, or themselves.

As to the law, the more sober persons of them, when pressed give up at this point; for though they say, a Christian may be free from all sin, they allow that he is subject to infirmities and temptations. Hence they speak of *innocent* infirmities, but I know of none such, unless they mean head-ach, lameness, or other bodily complaints. Every defect or omission, whatever does not fully answer to the law of God, is sinful. Not only the transgression of the law, but the want of complete conformity to it, is sin. For instance; there is a certain temper of mind which makes a sinner; a degree of reverence and self-abasement, whenever he mentions the name of that holy and glorious Majesty, before whom the angels veil their faces; and

and my therefore, when in prayer or in preaching I take that name upon my polluted lips, without feeling that impression, either of his majesty or his mercy, which I ought to do, so often sin; and therefore, when I have done my best, and in the most favorable moments of my life, I should be ashamed, if I had not a gracious Advocate engaged to take away the iniquity, even of my holy things. They say, likewise, that Christ himself was tempted, and therefore a believer may be perfect, and yet endure temptation. But the prince of this world could find nothing in him. It is otherwise with us. In temptations we not only suffer, but we sin; we are not only disturbed, but defiled by them. They who are not sensible of this, must be great strangers to themselves.

As the notion of sinless perfection dishonours the law, so it contradicts the nature and design of the Gospel. The true Christian perfection consists in a broken, contrite, dependent, and devoted spirit. The most eminent Christians do not much talk of their attainments, but of the excellency of their Saviour. They have low thoughts of themselves, and are more disposed to say, with Job, "Behold, I am vile;" than, Behold, I am perfect. But Jesus is glorious in their eyes, and precious to their hearts. His love constrains them to hate sin; hence they spend watch, pray, and strive against it, to overcome it, so far as respects their conduct in the view of their fellow creatures; but still they feel the defect or workings of inward and inbred evil, which makes them groan, being burdened with sin. This warfare illustrates their sincerity, and the grace and faithfulness of their Lord. It likewise increases their humility and self-abasement; and instead of glorying in themselves, as the manner of some is, when they can only glory in Christ Jesus and his cross.

When Isaiah saw the majesty of the holy God, he cried out, I am un-

done—Abraham fell on his face, and took no higher title than dust and ashes. The heavens are not pure in his sight, how much less man that is born of a woman! Job was, in the scriptural sense, a perfect man, before his trials came upon him. He did not suffer so much in vain. He expected, that when God had tried him, he should come forth as gold. At length the Lord appeared for him. What was then the sum total of his attainments? Such a knowledge of himself, as made him say, "Behold I am vile; I have heard of thee [formerly] by the hearing of the ear, but now mine eye seeth thee; I abhor myself, and repent in dust and ashes." This is the perfection of a sinner; to feel himself unworthy of the smallest mercy; and to derive all his hope, comfort, and strength from Him who is made of God unto us, wisdom, righteousness, sanctification, and redemption.

Bradford, Philpot, and others, who suffered under Queen Mary, were men eminent for faith, grace, and holiness, beyond the common measure. They were full of joy and consolation; yet when they were brought to the stake, though they expressed the most lively hope, and were as sure of heaven as if already there, with their last breath they confessed themselves vile sinners, and that they trusted in nothing but the atonement and mediation of Jesus. And I have seen many die in this spirit upon their beds, in the full assurance of faith, and yet at a loss for words to express the sense they had of their own vileness.

O, methinks I could weep at this delusion of sinless perfection, and especially to hear it inculcated as a Gospel doctrine. It discourages sincere souls; and the expectation of what they do not, cannot attain, deprives them of the comfort to which they are entitled as believers. But it puffs up the proud and ignorant with vain confidence. When once

a person is so far infatuated, as to presume himself perfect, I would no more talk with him than with a lunatic, until God shall bring him to his right mind. Dreadful are the effects of this vain and presumptuous dream. There was a woman in Liverpool, when I lived there, who was so perfect, that she declared, she tried to sin, but could not. About the year 1763, this strange doctrine spread like wildfire in Mr. Wesley's societies, and there were several persons improved upon it: they said that death was the wages of sin; but as they were perfect and freed from sin, they took it into their heads that they should never die. Others I have known, who thought themselves too good to repeat that petition in the Lord's prayer, Forgive us our trespasses; for they supposed they had no trespasses to be forgiven. Nay, some have thought themselves too perfect to need the intercession of Christ.

I hope many who were once entangled in this dangerous mistake have been mercifully recovered out of the snare; but too many have been left to dishonour by gross enormities, their former profession of religion, and at length to renounce it, and to plunge into the world again, from which for a time they had separated themselves.

I rejoice, Madam, that the Lord has made you afraid of this error: may you ever be kept from it! Pay no undue regard to the names or authority of men: search the Scripture for yourself: one is your master, even Christ. I advise you not to dispute with them about it; rather avoid them, and pray for them. If they offer a detached text of Scripture, which may seem to favor their pretences, be not staggered, but consider the whole tenour of Scripture, and your own experience. Observe, likewise the conduct of these perfect people, and I believe you will perceive

such a want of simplicity, modesty, mildity, and candour, as will be sufficient to guard you against them. As I stake the words of the Apostle James against all that they can offer, "If I say we have no sin, we deceive ourselves, and the truth is not in us."

I am glad that the thought of your being in the path of duty reconciles you to all the circumstances attending it. Some situations may appear preferable in themselves to others, but should any occasion bring you to England, I should be very glad to see you. I believe Miss M. is well. She is frequently at church, but it is some time since I had an opportunity of speaking to her.

May God give us grace to live and becometh saints, and at last to be as becometh sinners, like the thief upon the cross, trusting for salvation only and wholly to the atonement and mediation of Him who loved us and gave himself for us. I commend you to his care and blessing.

Mrs. Newton is pretty well. She thanks you for your kind remembrance, and returns you her wishes.

I am, dear madam, your affectionate friend and servant

JOHN NEWTON

*Coleman Street Buildings,
the 19th October.*

P. S. You are told that sanctification is instantaneous. But our Lord compares it to the corn, which, from a small seed, springs up night and day we know not how. It is compared likewise to the light, which advances more and more to the perfect day. Having this account from the sure word of God, we need not marvel what any of our fellow worms say to the contrary. To the law, and to the testimony: if they speak not according to this word, it is because there is no light in them.

SERMON,

BEHALF OF THE SOCIETY FOR THE
PROMOTION OF CHRISTIAN KNOW-
LEDGE—PREACHED IN STRATFORD,
AT THE MEETING OF THE ANNUAL
CONVENTION, IN JUNE, 1822.

Jeremiah Chap. II. 18.—*And they
said, Let us rise up and build. So
they strengthened their hands for this
good work.*

THE Society whose cause I am
called to plead, has in view, the
welfare of the human family; and
in particular manner, the spiritual
welfare of the destitute members
of the Church of God. From small
beginnings, the Protestant Episco-
palian Church in this State, in a period
of about eighty years, has increased
to an inferior degree of eminence and
respectability.

From bringing it into existence; in
sustaining it with the means of
instruction, and nursing it in childhood
and youth, much was done, under
the auspices of the English Society for the
propagation of the Gospel in foreign
parts.

The seed scattered on this
soil has taken root downward, and
brought forth fruit upward—a little one
has become a thousand, and a small
group a great people. The missiona-
ry, with the bible in his hand, be-
came an instrument under God, of
leading many who were in the
path of error and vice, to embrace
truth as it is in Jesus, and to
walk in the way of holiness and vir-
tue. These became instrumental in
winning others, till the number so
increased, that parishes were, from
time to time, organized in different
parts of the State, many of which
were burning and shining lights
in the city of our God. Contrast the
present situation of the Church in
this State, with that when a few
missionaries were going from town
to town, to visit a single family, or
a band met together in a pri-
vate house, to join with him in pray-

er and praise to God, and to hear his
godly counsel and advice, and you
cannot but be inspired with feelings
of gratitude to the Giver of all good
things, who has done so great things
for us. Yes, the Lord hath done
great things for us, whereof we are
glad.

The fostering care of this Society
for the propagation of the Gospel, I
need not inform you, has long since
been cut off; but notwithstanding
the many difficulties with which the
Church in this State has had to
struggle, she has not only increased
in numbers, but we trust, has grown
in grace, and in the knowledge of
our Lord and Saviour Jesus Christ.

The Church in Connecticut was
the first among the American
Churches, which was fully organi-
zed with a Bishop at its head—the
venerable Bishop Seabury, whose
praise is in all the Churches. And
no Church I believe in this country,
has furnished so many Ministers,
and pious and enlightened Laymen,
who have been the means of organ-
izing and building up parishes, in
the States to the North and West.

Leading men in point of ability
and property, have emigrated from
our parishes; and this is one cause,
and perhaps a principle one, of the
depressed situation of some Church-
es now in this State. Take from
almost any one of our parishes, the
regular and stated administrations of
a duly authorized Clergyman—or let
some two or more of its pious, able,
and zealous families remove—would
not discouragement be the conse-
quence? Would not the remaining
members feel depressed; and if left
to themselves, would they not be in
danger of losing their name among the
Churches? A little foreign aid, un-
der these and similar circumstances,
will do much good. It will prove a
salutary help in restoring a sinking
parish—in affording relief to the dis-
tressed—in saving souls from

death, and hiding a multitude of sins." For these we plead—for these we ask your help.

Jerusalem was the City of God—the place, where, in a particular manner, he vouchsafed to dwell, and where he required his people to resort, and offer him the free-will offerings of a grateful heart. "It was builded as a city that was compact together, whither the tribes went up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." In the days of Nehemiah, the remnant of the people of God, who survived the Captivity, were in great affliction and reproach, and the walls of their city were broken down.—When informed of this, he was grieved for the adversity of the people of God—he sat down and wept, and mourned certain days, and fasted, and prayed before the God of Heaven. Why should not his countenance be sad, said he, when the city, the place of my Father's sepulchers, lieth waste, and the gates thereof are burned with fire? He besought his King, that he might go to Jerusalem—be forwarded on the way, and furnished with the means of repairing the decayed parts thereof. And all this was granted, according to the good hand of his God upon him.

When he had viewed the plan, and discovered the defective parts, then said he to the Jews, to the Priests, to the Nobles, to the Rulers and to the rest that did the work—"Ye see the distress that we are in, come let us build up the wall of Jerusalem, that we be no more a reproach." Then he told them of the hand of his God which was good upon him, as also the King's word that he had spoken unto him. "And they said, let us rise up and build.—So they strengthened their hands for this good work."

The Church at Jerusalem was a type or figure of the Church in her more perfect state, under the dispen-

sation of the Gospel. Into the Church, we have had the privilege to be ingrafted—to partake of strengthening and refreshing benedictions, and to be trained up thus far, the Society of the blessed in the kingdom of glory.

This Church is a Society of God forming, the pillar and ground of truth, and is built upon the Apostles and Prophets, Jesus Christ himself being the chief corner Stone. What love and respect, then, is due from us to this holy Society! What gratitude to the great Founder and Preserver; and how ought its peace and prosperity to be near our hearts.

Blessed with a Ministry of Divine and Apostolic origin, derived through an uninterrupted succession from Christ the Head, with a formal worship, pure in its doctrines, admirably fitted as a manual of devotion, for the house of God, for the family, and for the closet, with an initiatory and renovating pledge in the Gospel, Baptism and the Lord's Supper, free from all human corruptions or interpolations, with a knowledge of our duty to God and man set forth in the plainest manner; assuring us, that if we are influenced by this knowledge, the means of grace, we shall derive much profit to ourselves in this world—be supported in the hour of death, and receive a crown of life in the kingdom of glory:—Serious reflection will cause us suitably to prize these distinguished privileges—and us to feel truly grateful to the God of all good things; and heartily desire, that all the members of the human family, and especially of the Church in our own Diocese, may be in the full enjoyment of these blessed blessings.

Those who have mourned and wept on account of the decayed churches in our Zion, and prayed to the God of Heaven, have told of the distress of some of our Brethren, and their deplorable situation.

Into the privilege of which we are members, and take of a view of its individual parts, showing how they tell us of some distress and depression—that there are waste places which want to be built up; and decayed parts which want repairing. And they say to us all, come, let us arise and build up these waste places, and repair these decayed parts, that we may no more be a reproach. They tell us, too, of the hand of the Lord which is upon them for mercy!—that there are no obstructions in the way, nor any to make us afraid, if we will but strengthen our hands for this good work.

The language of all should be, let us arise and build up the decayed parts of our Zion—let all her destitute members be supplied with the knowledge, the comforts, and the blessings of religion; and be fitted to partake of the inheritance of the saints in light at God's right hand. May it in truth be said of us "So they strengthened their hands for this good work."

That this is a *good work*, no one who sufficiently considers the subject, we trust, will feel disposed to dispute: for to do good, or to perform good works, generally means, to do something for the benefit of our fellow men—to administer to their necessities, either of mind, body or estate—to give assistance and comfort to those who are in need. As it is the design of this Society to afford to the destitute the means of grace, that they may rejoice in the Lord, and have the hope of glory, it may with great propriety be called a good work, and justly demands our increased patronage. The object in view is, that all the destitute may be furnished with the means of being good and happy—be enabled to join with Angels and Arch-Angels, in praising God and the Lamb, in the Church militant; and finally, to partake of the consummation of bliss, at God's right

hand where are pleasures forevermore. And must not this be the wish of all good people? Can they behold their Brethren destitute of all the eminent favours of which they themselves are in the full enjoyment, and not feel compassion for them? Will they not be ready to unite, in stretching forth the hand to afford seasonable and ample relief? Can they behold some of their Brethren languishing, or perishing for lack of the best of all knowledge—the knowledge of God—of Christ—and of the things that concern our eternal peace, and not have pity on them? Will they not unite in heart and hand, that they may be furnished with the Bible and the ministry of the word, the best of heaven's gifts to men—the Liturgy of our Church, that excellent formulary of devotion—the religious tract—and the Missionary, who carries with him the Gospel and its ordinances?

Truly laudable then must be the object, which so exactly corresponds with the requirements of religion, and the feelings of all good men.

Let us arise then from our slumbers, and strengthen our hands for this good work.

And in a particular manner, let us strengthen our hands, and the hands of this Society, to send forth the duly qualified missionary, to collect into the fold the scattered members of the flock of Christ—to repair the waste places of this our Zion, and to feed the destitute with the milk and meat of God's word, that they may increase in wisdom and knowledge, and be built up in the most holy faith of the Gospel.

And here I cannot help taking a retrospective view; and calling your attention to that period, when the parishes which are now the most flourishing in this state, were altogether, or in part, supported by missionary aid. Even the Parish in this town,* the first that was Episcopally

* Stratford.

organized in Connecticut, was supported, for many years in its infancy, by missionary services. It was the scene of the labours of the great and good Doct. Johnson, one of the first of the sons of Connecticut, who were Episcopally ordained. Within the short period of about half of a century, we can call to mind from 14 to 16 Missionaries within the limits of this state, who received from the society for the propagation of the Gospel, in the aggregate 600 pounds sterling annually, besides Bibles, Prayer Books, and religious publications for gratuitous distribution. Are we grateful for the foreign aid which we have received? Without this, where would have been most of our parishes? Would they now have any existence? Should we have had a name among the Churches? Let us be thankful to God, and manifest our gratitude by affording to others according to our ability, what has been afforded to us when we were young, feeble and depressed. Let us strengthen our hands for this good work which we have in hand, by unity of feeling for the wants of the destitute, praying to the God of heaven for their relief, and contributing, in proportion to our ability, from the bounties which we receive from the good hand of Providence.

There is one body, of which Christ is the head; and we being many, are one body in him, and every one members one of another; and if one member suffers, all the members should suffer with it. Are we in the full enjoyment of the light of the Gospel—have we free access to the house of God—and are we favoured with the appointed ministrations of the Church? Great indeed are our privileges, and our love should ascend in grateful incense to the Giver of every good and perfect gift. At the same time, we shall weep and mourn that some parts of our Zion lie wasted—feel compassion

for the destitute, and grieve for brethren who are in distress.

We shall pity the ignorant and those that are out of the way, and desire that they may have the light of the gospel and the ordinances of God's house, and be brought into the way of holiness and made eternally happy.

God requires us to be all of one mind, having compassion one on another, and to love as Brethren—one perfectly joined together in the same mind, and in the same judgment. Thus united—feeling a passion for our suffering Brethren and loving them as ourselves, we shall ardently desire that they may partake with us of the rich blessing of the Church of Christ, be kept from every evil, and be trained up for eternal glory.

We shall also pray unto the Father of Heaven; supplicating in their behalf, that he would, out of his fulness, give them all needful help—in the world the knowledge of his truth, and in the world to come life eternal and lasting. And that our prayers may not be hindered, we shall open our hand wide to our needy Brethren, and give for their benefit a portion of the good things, with which we have been favoured by our heavenly Father. Blessed are the merciful, for they shall obtain mercy. We are required to do good, and to communicate; for with such sacrifices, God is well pleased. "Give, and it shall be given unto you; good measure pressed down, and shaken together, and running over, shall men give you of your bosom. For with the same measure that ye mete withal, it shall be measured to you again." Our sympathy, our prayers, our liberality, our benefactions and well directed exertions, in so good a work as this, which we have now under consideration, will most assuredly have the blessing of Heaven; for in no other way can we extend our beneficence

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our needy Brethren, so acceptably,
as in making provision that they
may have that knowledge, which
will make them wise unto salvation.

“Charge them that are rich in this
world,” said the great Apostle to the
Gentiles, “that they be not high-
minded, nor trust in uncertain rich-
es, but in the living God, who giv-
eth us richly all things to enjoy;
that they be rich in good works,
ready to distribute, willing to com-
municate; laying up in store a good
foundation against the time to come,
that they may lay hold on eternal
life.”

God is continually pouring out
his benefits upon us. From this
fountain of goodness and benevo-
lence, we are daily receiving ample
supplies for soul and body. As we
cannot be profitable unto *him*, he re-
quires us to help those who need.
Inasmuch as ye have done it
unto one of the least of these my
brethren,’ saith the Saviour, ‘ye have
done it unto me.’ The poor of his
family are his representatives; and
all the good we do unto them, is
highly pleasing to him, and will se-
cure to us his more immediate fa-
vour and blessing. Every man who
has any thing to spare, after satisfy-
ing his necessities from the gifts of
Providence, in scripture language is
rich, and should be ready to give to
those who lack. Where there is any
thing superfluous in the hands of one,
it should be applied to make up the
deficiency of another.

Large sums are wasted, or appli-
ed in such a way as to become mis-
chievous to society, which, if given
to the depressed members of the
household of faith, would cause ma-
ny hearts to be glad and rejoice in
the Lord, and be the means of rescu-
ing many from destruction. The
man who loves his neighbour as he
loves himself, will do all he can for
his temporal and eternal welfare. If
he sees his brother in need, he will
not shut up his bowels of compas-

sion from him; he will gladly afford
him that relief which he would de-
sire for himself, were he in the same
situation.

God demands acts of liberality
from us, in proportion to our several
ability. They will be acceptable in
the sight of God, according to what
a man hath. If we have but little
to spare, but little will be required;
but we should cheerfully give of
that little. A cup of cold water giv-
en in the name of a disciple, shall
not lose its reward. And the wid-
ow’s two mites were of equal worth
in the sight of Heaven, with the gifts
of the rich, which were cast into the
treasury of God.

The greater the ability, the great-
er should be the liberality. “Be
merciful after thy power. If thou
hast much, give plenteously. If thou
hast little, do thy diligence gladly to
give of that little; for so gatherest
thou thyself a good reward in the day
of necessity. It is more blessed to
give than to receive. God openeth
his hand, and filleth all things living
with plenteousness.” Christ gave
himself for us—He went about do-
ing good—He diffuses light and life
to the ends of the earth. When we
were sinners he died for us, and is
always giving good things. Let us
then, in imitation of our heavenly
Father and his Son Jesus Christ, be
ready to distribute, willing to commu-
nicate.

The necessity of the saints, or
those of the household of faith, has
a particular claim on our liberality.
We have frequent opportunities of
doing them good—an opportunity is
now offered, accompanied with the
promise of God. “Bring ye all the
tithes into the store house, that there
may be meat in my house; and
prove me now therewith, saith the
Lord of Hosts, if I will not open to
you the windows of Heaven, and
pour you out a blessing, and there
will not be room enough to receive
it. And all nations shall call you

blessed, and ye shall be a delight-some land, saith the Lord of hosts."

We should remember that what we give belongs to God; for all things come of him, and are his property. There always have been, and probably always will be, some poor in the Church of God; and provision must be made for them by those, who have the means put into their hands. In this way we are tried. God trieth the hearts of all, and hath pleasure in uprightness. He would have us do unto others, as we would that they should do unto us in like circumstances. This is God's will; and it should be our meat and drink to do it.

When the Temple in Jerusalem had need of repairs in the days of Ezra and Nehemiah, it was said, "Who is there among you of all people of the Lord? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered."

My Brethren, we have said, let us arise and restore the waste places in this portion of the vineyard of the Lord; build up the altars which are fallen down, and furnish the destitute with the knowledge and means of salvation. Let us then, by our sympathy for their depressed state—by loving them as we love ourselves—by our prayers to God, and by our free and liberal offerings, strengthen our hands for this good work.

Are there any, who say, the time is not come, or it is not time to put forth our hands to make provision for God's house—to repair the waste places, and to feed the destitute with the bread of life! Such at one time, was the plea of the Israelites. They said, "The time is not come, to build up the Lord's house." Their

temporal affairs were not in the situation they desired—their own dwellings were not so well finished and adorned—they had not so much in store as they thought would authorise them to engage in the good work of building up the house of the Lord. "Now therefore, saith the Lord of hosts unto them, Consider your ways. Ye have sown much, and bring in little; ye eat, and have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it in a bag with holes. Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of Hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands. So long as they neglected to build up the Lord's house, "when one came to an heap of twenty measures, there were but ten; and when one came to the press-fat, for to draw out fifty vessels out of the press, there were but twenty." God smote them with blasting, and with mildew, and with hail, in all the labours of their hands. But no sooner were they brought to fear before the Lord, and to engage in the good work which was required of them, than it was said; "I am with you saith the Lord. Is the seed yet in the barn? Yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth; from this day will I bless thee. The silver is mine, and the gold is mine saith the Lord of Hosts; the earth is mine and the fulness thereof."

When the Lord, and build their hands with their barns with their pre wine. blessing in all that He made in the fruit of the wind out a blessing He the sa then? "the water many da righteous labour th love ye l sake, who saints, an

To the Ed

GENTLEMEN

In pass Connection serve man fices for p Episcopas ly gratify infancy to Within t may be s existence and altho rapid, wh cles she h what sha from spre ter? You ciety can will unite and when wealth an I see not raising a for the s

When they were brought to fear the Lord, and to say come, let us arise and build; and strengthened their hands for this good work, He was with them, and blessed them; their barns were filled with plenty, and their presses burst out with new wine. The Lord commanded his blessing upon their store houses, and in all that they set their hand unto. He made them plenteous in goods, in the fruit of their cattle, and in the fruit of their ground. He opened the windows of heaven, and poured out a blessing upon them. Is not He the same God *now* that he was *then*? "Cast thy bread then upon the waters, for thou shalt find it after many days. For God is not unrighteous, to forget your work and labour that proceedeth of love, which love ye have showed for his name's sake, who have ministered unto the saints, and yet do minister."

To the Editors of the Churchman's Magazine.

GENTLEMEN:—

In passing through the States of Connecticut and New-York, I observe many neat and convenient edifices for public worship belonging to Episcopalians; and the sight is truly gratifying to one attached from infancy to her Apostolic institutions. Within the last hundred years, she may be said to have commenced her existence in this part of the world, and although her growth has been rapid, when we consider the obstacles she has had to contend with, yet what shall prevent her institutions from spreading more rapidly hereafter? Your Christian Knowledge Society can do much, if Episcopalians will unite generally in supporting it; and when I look at their numbers and wealth and respectability, I confess I see nothing to prevent them from raising *a thousand dollars a year* for the support of Domestic Mis-

sions.—I could not avoid dropping a word on this subject, although I took up my pen for another purpose. I meant to suggest a few thoughts in relation to the style of building proper for houses of worship.

A partiality seems to prevail for the large windows and pointed arches, which in former days, were peculiar to the Gothic Architecture. In the western part of the State of New-York, I have observed a number of edifices raised in this style, and presenting a very neat appearance; although a scientific man might smile at the idea of Gothic windows in a building *of wood*, and painted *white*. In fact, there is little about them deserving the name of Gothic, but the shape of the windows and doors;—the mouldings and other ornaments belonging for the most part to other orders, and the whole appearance of the building light and airy.

What I wish to suggest then, through the medium of your paper, is, the propriety of building with *STONE*, whenever the pointed arches are preferred. No one in the least acquainted with architecture, can hesitate to pronounce, that in point of appearance and correct taste, stone walls are far preferable to those built of any other materials. Bricks form a wall too smooth and regular, to correspond with the bold character of the Gothic style, and should never be resorted to, unless where building-stone cannot be had.

It is not a little surprising, that the popular prejudice in favour of wooden houses of worship, should keep its ground so long, when it is recollected how perishable they are, and how often they need repairs. Often have I marvelled to see a large and expensive public building constructed of timber, in the immediate neighbourhood of a quarry, which would have supplied materials in abundance, and at far less expence. What is the consequence? The same generation

that saw it rise, is doomed to witness its decay, and probably to see another erected in its stead, as perishable as its predecessor. Foreigners are much struck with the frail appearance of our public buildings; and express their surprize, that in a country abounding in good building-stone, the inhabitants should be ignorant of their value.

The popular objection, I believe, is on the score of expensiveness; but I apprehend nothing is more unfounded. Lumber has become an expensive article; and to the first cost, must often be added the expense of transporting it from thirty to sixty miles. The question lies between the superior economy of building with stone or brick. So far as I have observed, no trial of the former has yet been made in this State, in erecting a house of worship. Its economy is therefore yet undecided; but I cannot help hoping the experiment will soon be made by some of the congregations, who are about to build a house for the worship of God.

The plain Gothic style, for so we must call it for want of a better name, which seems to be preferred by Episcopalians, does not require a very smooth and well faced wall, nor any uniformity in the size and shape of the stones. They do not require to be laid in courses. Some degree of roughness and irregularity, provided it is not excessive, does no injury to the appearance of the building, but rather improves it.

I will observe in addition, that in most of the specimens which I have seen, there has been much more glass in the windows than was demanded by a regard to good taste. In looking at the drawings of Cathedrals and other Gothic buildings, we are struck by the broad divisions, and ornamental sashes, which fill up a great part of the space within the frames. In fact, if

in the usual manner with uninterrupted rows of glass, the light becomes painful to those within the building. This is particularly the case, when it is reflected from the white walls and white paint in the interior, both of which are contrary to the spirit of the Gothic style. A chesnut or dark mahogany colour is proper for the painting; while the whiteness of the walls may be taken off by a mixture of some colouring matter with the whitewash.

Should you be disposed to insert these hints on the style of building Churches, they may perhaps be useful to some of the building committees, and lead to the adoption of a better taste in constructing houses of public worship.

HIRAM.

For the Churchman's Magazine.

History of the Church in Newtown.

(Continued.)

2. Mr. Beach to Mr. Dickenson.

Your second charge against the Church, is, *that they have taken a great part of the prayer-book, yet the whole method and form of it out of the Popish liturgy*; to which you add, (with how much sound sense, regulated by christian theology, the reader is desired to notice) *and this is teaching for doctrine the commands of antichrist himself*. And you then direct me to look into the Papist's communion for the Gospels, Epistles, &c. *all which* (you say) *belongs to the Liturgy of the Church*. "Now, be astonished, O ye churchmen; and tremble, ye members of the Church! The gospel of Jesus Christ and the epistles of the apostles, which ye were wont devoutly to hear in the house of God, are all taken out of the papist's liturgy. Antichrist has commanded

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them to be read, and will you obey him? The papists have used them; and will you dare ever to hear them again."

When our Saviour was to be destroyed, witnesses were suborned; but it was a considerable time before men could be found, even in that age of moral declension, who were hardy enough to unite in perjury to condemn Jesus Christ to death. And although, from the beginning, all sects, however divided in every thing else, have generally been united in condemning the Church; yet, neither has *their* testimony agreed together. Thus Mr. Dickenson differs from a Mr. Ball, a non-conformist of great note, who, in his *Trial of the Grounds of separation*, ch. 8. p. 152, says, "The English Liturgy is not a collection out of the Mass-book, but a refining of the Liturgy which has heretofore been with the Mass. It is not a translation of the Mass; but a restitution of the ancient Liturgies." So the dissenting ministers in Old England in their letter to the ministers in New-England, A. D. 1637, say, p. 2. "It is no hard task to shew that *our* service book was reformed in most things according to the purest liturgies which were in use long before the mass was heard of in the world." The papists often tauntingly asked—where was your Church, before the days of Luther and Calvin? We answered—spread over the civilized world, before popery, or any of the present sects were known in the world. But these sects cannot answer the question in any other way, than by condemning the Church, whether Latin, Greek, Armenian, or American. The truth is, our reformers, in compiling our liturgy, came as near as possible to the Church in the purest and apostolical ages, long before popery was known. Their good motto was—*Look unto the rock whence ye were hewn, and to the hole of the pit*

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whence ye were digged. Contend earnestly for the faith once delivered to the saints. And suppose the papists do make use of several of these excellent prayers, which the Protestant Church uses? What then? They do no more than all the Christian world had done for 1500 years.—I see no reason to hate the papists to such a degree, as to refuse to receive or use any thing in common with them: For, on this principle, we must reject the Apostle's Creed, the Lord's Prayer, and even the Holy Bible. These are all used in the popish Church, and indeed came to us through their hands. As to symbolizing with the papists, I wish our dissenting congregations would consider, that they are in no small danger, if outward appearance produces sameness in faith: For they are building meeting-houses, after the pattern of Roman Catholic Chapels, with round, oval and arched doors and windows. It is also very much like the papists, to enter the house at the end, and worship towards the east, as is the case in almost all the meeting-houses recently built.

But, to be always in point, we need only to keep close to our author, who says—"there is a wide difference, for comparatively there is little in the English Prayer Book, which is found in the Roman. Look into the form for administering the eucharist; and there is no agreement: not one prayer the same. Go to baptism; there is not one prayer in the Roman that is in ours, &c. You say, *King Edward told the rebels that the Common Prayer was the same in English that it was in Latin.*—Suppose King Edward was advised to soothe the malcontents of his age, by good words? it is a very weak argument. What if I should tell a Roman Catholic that our Creed and theirs were the same words, but only we had left out twelve articles of gross errors which they had added

to it?—Would this prove, that our Nicene Creed and the Papists were the same?—You say further, King James gave his opinion, that the English service was but an *evil said Mass*, &c. And why not have told the confession of James, at Hampton Court, in his conference? I will take the liberty to tell it for you: He then declared, that “he spake while under the prejudices of a presbyterian education, and sat among beardless boys, in Scotland, who made him believe that the Church of England worshipped their wives. But when he came to England, and conversed with wise men, he changed his mind and became zealous for the Church.” I said, what though the papists use some of these good prayers which we use? Why then, say you, it is too great symbolizing with idolaters. How childish! So, then, you must never use any words in prayer, let them be never so good, if idolaters have used them. You must not say, *Lord have mercy upon us*, because the papists say so. You must not kneel when you worship God, because the Romans do so; and they are idolaters. And you must not sit when you receive the sacrament, because the pope sits, and he is antichrist; and sitting at the communion is too great a symbolizing with him. It is as great a crime to symbolize with the heathen idolaters, as with the papists; and yet the dissenters do not hesitate: For instance, the heathen bowed their knees to Baal, and just so do you bow your knees to God. The heathen lift up their eyes to idols; and so do you lift up your eyes to God in prayer. The heathen sit when they eat the sacrifices in the idol’s temple; so do you sit when you feast upon the Christian sacrifice in the house of God. And how dare you symbolize with idolaters? Read Ezk. xviii. 12, 1 Chron. viii. 19. Once more,; suppose the papists believe in God, and Christ, and

use some prayers which we do? Is it a sin? Nay, is it not a duty to imitate them in what is good? You may call it symbolizing, or by what magical name you please: And you will never persuade none but madmen or fools to think it symbolizing with the angels, in believing there is but one God.”

Mr. Dickenson next brings forward Delaune’s Parallel between the one and the other liturgy. But as Mr. Hart has completely answered that scurilous libel, I will barely transcribe a passage, p. 138:—“Suppose a man was to write against the church of Rome; would he condemn every thing he finds in it? God forbid. Wilt thou destroy the righteous with the wicked? said Abraham. Peradventure there should be found in that church fifty, forty, thirty, twenty, or ten good things, shall they be condemned for the lack of five? God forbid. It is no fault to agree with them in what they do well; but the fault is, agreeing with them in what they do ill. The judicious Hooker says, “If a man should go about to reform the church of Rome, ought he not first to make distinction, of what are the things that need reforming, from those that need it not? Lest, instead of a reformation, he make a deformation. This was the wisdom of our reformers—to separate between the good and the bad, and to put the good in to vessels to keep, and to cast the bad away.

I cannot close this head, however without noticing one of the most extraordinary challenges from a man pretending to the least knowledge of primitive christianity. The challenge is in the following words: “I challenge you to shew any liturgy used before the year 600, from whence the Church of England copied any part of yours.” Mr. Dickenson might as well have challenged the Bible read in our churches, as being any part of the Holy Scriptures

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which were read in the churches for 600 years. Had he paid the least attention to ecclesiastical history, if no more than Bingham's Antiquities, he would have found the greatest proportion of our present liturgy in use, at a very early period. I will give him but one small specimen of our reformers' collecting from the liturgy that St. Chrysostome tells us was used in his time constantly in the Church of Constantinople, in the year 398 :—

The Priest said, *The Lord be with you.*

The People answered, *And with thy spirit.*

Priest. *Lift up your hearts.*

People. *We lift them up unto the Lord.*

At the opening of the Gospel, the people said, *Glory be to thee, O Lord.*

And we have a prayer of Chrysostome at the end of our Litany. Similar citations and comparisons might be made, with respect to nearly the whole of the liturgy. Should the reader require more evidence, either for his own satisfaction, or to enable him to *stop the mouths of gainsayers*, let him read Bennett on Forms of Prayer, consult Bingham's Antiquities, Cave's Lives of the Fathers, and the London Cases. In the latter, he will find, not only all the objections made by the sects against the church answered, but her liturgy defended, and placed beyond all reasonable controversy.

3. We proceed, then, to the third charge, viz: *That the use of tautologies, or repetitions in the liturgy, is teaching for doctrines the commandments of men.*

If all repetitions are vain, the Holy Ghost stands charged, by Mr. Dickenson, with teaching for doctrines the commandments of men. His charge against the Church is, that she "uses the same words eight times, yea twenty times in the same service." He forgot, it seems, that

the Holy Ghost has directed, in the 136th Psalm, the following words to be used twenty-seven times :—"for his mercy endureth forever." The blessed Saviour is condemned on the same ground; for he repeated the same words thrice in his prayer in the garden, and twice on the cross in one breath. Mr. D. aware that his sophistry would be detected, and that his arguments would be retorted, from the circumstance of their singing Sternhold and Hopkins' version of the Psalms of David (a more tautological, far-fetched paraseology, than which, perhaps was never put in print, not even excepting Erskine's Gospel Sonnets) labours long to shew, that "we may use repetitions in singing, where Christ has not forbidden it; but we must not in prayer, where Christ has forbidden it." To which Mr. Beach replies—

"I always supposed we could pray and sing at the same time; and that a prayer was a prayer, when it was sung, as well as when it was said. And pray, sir, for once come out of the clouds, and tell me, why don't you pray as much when e. g. you sing the 51st Psalm, as when you make an extemporary prayer? When you sing, Psalm 5, *My King, my God, to thee I pray*—do you pray then, or do you not? Answer directly, and use no evasion. If you do pray when you sing, then you must not use any repetitions in singing, if your doctrine be true. The truth is, vain repetitions are sinful, both in singing and saying our prayers; both in preaching and common discourse. But useful repetitions are in no case unlawful; and such are those in our Liturgy."

Perhaps there are no repetitions more exceptionable in the opinion of the ignorant, than the words after each commandment :—*Lord, have mercy upon us, and incline our hearts to keep this law.* Mr. Beach gives the following commentary : "When the minister rehearses the

first commandment, *Thou shalt have none other Gods but me*—the people say, *Lord, have mercy upon us, and incline our hearts to keep this law*: i. e. Lord forgive us all the touches of atheism, that have ever been in our hearts; every unworthy thought of thy power, wisdom, and goodness, we have ever had; pardon our inordinate love of the pleasures, profits, and honors of the world, &c. and help us, by thy grace, for the future, that we may love thee with all our hearts, fear thy displeasure more than death, put our whole trust in thee, &c. So, when the minister rehearses the sixth commandment, *Thou shalt do no murder*—the people again repeat, *Lord have mercy, &c.*—that is, Lord, pardon all my rash and sinful anger; every malicious, every envious, every revengeful thought, that has ever been in my mind; every virulent word that I have spoken; every injurious action that I have done, to either body or soul of my neighbors: And help us, that we may preserve the lives of all men; that we may love and follow peace, bridle our passions and tongues, and be compassionate and pitiful to all in distress. So after every commandment, when the people say, *Lord, have mercy upon us, and incline our hearts to keep this law*—it is no needless tautology, no vain repetition. Nay, I dare appeal to your own conscience, whether this be not as edifying a method of confession and prayer, as what you practice? And whether he who reproaches and derides it, and says it's exactly like the worshippers of Baal, their crying half a day, *O Baal, hear us*—judge you, I say, whether he acts like a sober, modest, and discreet divine, *well and duly qualified to be Arch-Bishop of New-Jersey.*"

Among the many instances from scripture of repetitions in prayers, Mr. B. cites Dan. ix. 17. *O, our God, hear the prayer of thy servant.* v. 18. *O, my God, incline*

thine ear, and hear. v. 19. *O, Lord, hear, O Lord, forgive. O Lord, hearken, &c.* Are these vain repetitions? Is there no petition twice used? Answer, without evasion. Suppose a dissenting minister, from the fervency of his spirit, should in prayer cry out, *Lord, have mercy upon us, Lord, have mercy upon us*—(and this I have frequently heard)—is it a vain repetition? Is it teaching for doctrines the commandments of men? "You say, the petition, *have mercy upon us, miserable sinners*, was used eight times successively, without any other petition between, &c. If you had said, we say so a thousand times, it would have been true; because in some churches there are at least a thousand persons (and we have frequently seen in Episcopal congregations double that number) who all call upon *God to have mercy upon them*. But the truth is, we never repeat it without a petition between. But what you growl at your slander upon, I suppose, is the beginning of the Litany; where we all say once, and but once—*O God, the Father, have mercy upon us, miserable sinners. O God, the Redeemer of the world, have mercy upon us, miserable sinners. O God, the Holy Ghost, have mercy, O, Holy, Blessed, and Glorious Trinity, three Persons and one God, have mercy upon us, &c.* Here we worship the Unity in Trinity, and Trinity in Unity: (the omission of which will sooner or later, overwhelm the sectarians which have sprung up since the reformation, it annihilated those before, with Arian heresy.*)" We confess our sins against each person; so that these four, are not one and the same

* Had Mr. Beach lived to this day he would have seen his prediction nearly verified. The election of a Unitarian Chaplain to the National Legislature, in 1821, and other signs of the times, give a prophetic air to this suggestion.

O, Lord, O Lord, O Lord, God the Father to have mercy on us; and another for the Son to have mercy upon us; and another for the Holy Ghost; Or else what difference can there be between the *name of our Lord Jesus Christ—the love of God—and the fellowship of the Holy Ghost?* Indeed, rather, I wish with all my heart, there was as exact propriety and as few vain repetitions in our neighbors' prayers, as there are in this excellent one. And are you a grave divine, stout at these admirable and heavenly devotions that you don't understand, and compare them to the worship of Baal? Even the litany of the blessed angels, who cried, *Holy, Holy, Lord God Almighty*—an address to the Holy Trinity, is nothing but a paraphrase on that. There is no vain repetition, then, in the Liturgy; and your catching at shadows, shews the nature of your thinking cause, and the vagaries of your own disordered mind: Just as I knew a craz'd man, who often was confident that he saw apparitions in the air, when really the apparitions were not in the air, but only in his disturbed brain; so the vain repetitions are not in the Common Prayer, but in your imagination."

(To be continued.)

NEW CHURCHES.

We are able to give the pleasing information, that in the north-west part of this State, the prospects of the Church are highly encouraging. Early in the summer, the corner-stone of a new brick Church was laid in NEW-PRESTON; and on the 4th of July, the corner-stone of another was laid in SALISBURY. In addition to these, more than \$2,000 have already been subscribed, towards erecting an Episcopal house

of worship, in CANAAN. It is pleasing to receive such pieces of intelligence as these. "O pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces. For my brethren and companion's sake, I will wish thee prosperity."

We extract a few paragraphs from the Address, delivered at the laying of the corner-stone of the Church in Sharon on the 4th of July.

"We have assembled, My Brethren and Christian Friends, to lay the corner-stone of an edifice, to be expressly and religiously appropriated to the solemn service of Almighty God. We are met, to supplicate the blessing of Heaven on our endeavours—to implore success from the Author of all things—the Giver of every good and perfect gift. The object in which we are engaged, is most laudable. It is trusted that the holy temple about to be erected, will be sacredly appropriated to the pious design of its founders—the pure and primitive worship of the Almighty.

"With the advancement of our strength as a nation, and the progressive diffusion of light and knowledge, we look for a proportionate increase of edifices, dedicated to the offices of religion; in which men shall offer their tribute of gratitude, for the innumerable public and private blessings they enjoy, and yield the homage due from the dependant creature to the Sovereign Creator.

"While beauty and magnificence pervade the works of creation, to have the temple of God's residence mean and sordid, would reflect discredit on a heathen community—much more on an enlightened and privileged christian congregation. It was this sentiment that pervaded the breasts of the pious patriarchs of old. They grieved to see themselves accommodated in splendid

mansions, while the King of Kings dwelt "within curtains." It was this feeling which prompted good king David to erect a suitable temple, for the worship of the Supreme—which inspired his illustrious successor to "rise and build."

"No reason can be assigned why Churches, erected to the honour of God, should not exhibit the elegancies of architecture. God is the fountain of every thing great and noble. To Him the cunning artificer owes his faculties of reason and contrivance, and the power of executing those noble edifices, which excite in the mind of the beholder a sentiment of admiration, at the labour, and grandeur, and genius they display. Let all the works of God, therefore join in praising God. Let the faculties he has bestowed on man, be employed in advancing the glory of his Maker. While we liberally expend time and means in the adornment of our private mansions, let a portion of our wealth be expended in adorning the Temple of the Living God.

"Even in a *temporal* view, you have no reason to regret your religious undertaking. When this Church, dedicated to the worship of the Redeemer, shall have been completed, it will constitute an additional ornament to a town already respectable. The appearances of a yet more flourishing and increasing community, will soon present themselves in this place. The ark of God will be, as it were, in the midst of you to bless you—your children will arise and call you blessed. The memory of those who have come forth, and generously laid the foundation of this structure, will descend, with the most gratifying recollections, to posterity. Those who come after us will point out to the passing stranger, the goodly edifices of this plain; and, "see what our fathers have done for us," will be the effusion of full and grateful bosoms. Through

the blessing of God on your well-rected zeal, many souls will be saved from destruction;—as the fruits of your pious labours, many immortals will rejoice through a glorious eternity.—These are the considerations which animate the good man's heart—that nerve the arm employed in the cause of religion—that lighten the fatigues of labour, and cheer the hours of toil.

"May the blessing of Heaven then, rest on your efforts in the present undertaking. May you go on and prosper. May uninterrupted success minister to this your labour of love—Your satisfaction will not be wanting on earth—your reward will not be wanting in Heaven."

For the Churchman's Magazine.

THE WATCHMAN—No. V.

REMARKS ON MR. WILSON'S REVIEW

(Concluded.)

Mr. Wilson, in his fourth section, undertakes to rob Timothy and his brethren, not only of their *apostolic* but of their *episcopal* character also. He denies that they were either apostles or bishops; and goes into a long train of reasoning, after his own manner, to shew that his denial is well founded. But as he does not adduce a single fact in support of his argument; and as his opinion appears to be in direct opposition to the concurrent testimony of St. Paul, the fathers of the church, and the general scope of history; we are perfectly willing to unite with him, in requesting "the candid reader to examine and judge for himself."

The next section of Mr. Wilson's book, might only excite a smile, were it not for the mischievous tendency of the principles which he advances, and attempts to sup-

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under the colour of attacking the three-fold ordination practised in the Episcopal Church, he begins by denying the whole Christian Priesthood; and gravely asserts, that the New Testament affords no warrant for the institution. "In the New Testament (he says) no other Christian Priesthood is recognized, but that of Christ himself, and who, in his own person, is at once *High Priest, Altar, and Sacrifice*." Now, the Quaker, who holds to nothing external in religion, excepting the form of the coat and the shape of the hat—and to the Socinian, who views the sacrament of the Lord's Supper, as a mere commemorative feast—will be very acceptable intelligence. But to Christians, and especially those Christians who are in the regular habit of receiving the elements consecrated and set apart by the hands of the minister, according to the divine institution, as the symbols and representatives of the great sacrifice of Christ—the assertion must appear in a very revolting light. Mr. Wilson himself seems to revolt at the naked assertion; for, though he undertakes to prove it by argument, he plainly contradicts it in the same section, page 53 of his book, where he admits the necessity of giving to the gospel ministry a "sacerdotal character." But, it might be deemed unfair to call Mr. Wilson as a witness against his own assertions; we will barely quote the testimony of one, who probably had a better understanding of the subject, than even Mr. Wilson himself:—we mean St. Paul. He writes, Heb. xiii. 10—"We have an altar." And his repeated allusions to the Christian altar, in his first epistle to the Corinthians, sufficiently shew, that he had not been so infected, as to imbibe the strange and absurd notion, that there could be an altar without a sacrifice, or a sacrifice without a priest.

As we pass on, from section to section of Mr. Wilson's book, we find his scheme of ecclesiastical polity gradually divulged, until he seems to imagine that he has completely demolished all order, distinction, and authority in the Christian ministry; when, as by magic, *The Congregation* rises in all its majesty, and claims supremacy in all things; and we find congregational episcopacy, congregational churches, a congregational ministry, congregational discipline, and congregational order, all following in due course.* So much is Mr. Wilson opposed to the idea, that the Church of Christ, is a regularly organized, permanent body, instituted by our Lord himself, and placed under the care and discipline of officers, overseers, &c. that he cannot, or will not, acknowledge the existence of such a church, until a period subsequent to that, in which Christ himself recognized its establishment. In the beginning of his sixth section, Mr. Wilson says, "The Christian Church commenced on the day of Pentecost, A. D. 33." Now, in Math. xvi. 18, our Saviour speaks of his Church, as an indissoluble institution—and xviii. 17, as an organized body, then existing, with rulers and overseers, having authority, &c. It is for Mr. Wilson to reconcile these passages with his assertion, that there was no Christian Church, until after our Lord's ascension.

But we must hasten to a conclusion, after adverting to a very curious rule of evidence introduced by Mr. Wilson, at page 97. After labouring, to this stage of his work, in reasoning against facts, and substituting vague conjecture and railing for

* "And they gathered themselves together against Moses, and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?"—Numb. xvi. 3.

argument, he demands of the advocates of the Church, the proof of three *negative* propositions, before he will acknowledge their claims to a valid ministry. "They must prove (he says) that to perform miracles, constituted no part of the duty of the apostles, as enjoined on them by their commission. They must produce demonstrative proof, that the churches before the third century, *did not* by a popular election, constitute Presbyters into ecclesiastical Bishops. They must, in opposition to the indubitable evidence of the New Testament, *disprove* the evangelical mission of Timothy, during a short season at Ephesus, and of Titus, during a like period at Crete." Surely, towards an antagonist who is obliged to resort to such expedients to place his opponents in the wrong, we are bound to extend as much pity and compassion, as his arrogance and presumption will suffer us to exercise.

At all events, let us part with Mr. Wilson in perfect good nature; and to this end, let us subjoin two or three of the closing sentences of his work—partly to exhibit his happy style of writing, and partly to shew, how much easier it is to declaim, than to discriminate between right and wrong. After lamenting the schism by which the Christian world is distracted, he says—"But a lasting and radical healing of this schism can never take place, until such time, as the contending denominations shall cordially admit, so far as *validity* is involved, a mutual equality on each side, in ordinations and in all connected gospel administrations. This once effected, Judah would no more vex Ephraim, nor Ephraim envy Judah: But all true christians uniting in *harmony of love*, the strife would be, in serving Christ, who should contribute most to the best interests of his kingdom, in promoting the welfare of the whole. This condition of the Church once

arrived, rapidly would the gospel win its widening way, until Messiah reign, extending from sea to sea, should with each river from its head revolve through all its meandering to earth's remotest bounds."—p. 10. All this is very fine: But does Mr. Wilson really believe it? Does all experience contradict it? Do those sectarians who "cordially admit" the validity of each other's ordinations, all united in "harmony of love?" Do Presbyterians, Baptists and Methodists, all agree together? Do the latter harmonize with the former? Do the latter harmonize with the sects, who hold the doctrines of Calvin? Do Presbyterians and Baptists have no dispute on other points? Nay, do not even Presbyterians and Congregationalists disagree? Presbyterians never differ with Congregationalists—nor Congregationalists with Presbyterians? In short, let us ask Mr. Wilson to tell us candidly whether the *first* and *second* congregational churches in Providence, are in perfect harmony? If he find on due examination, that he has fallen into a mistaken notion on this subject; and will condescend to call on any churchman to inform him of the schism in the Church of Christ, may be healed effectually, we assure him that he will receive a ready answer.

An abstract of the Journals of the Convention of the Protestant Episcopal Church in the Diocese of Maryland, held at Washington, D. C. 5th, 6th, 7th, and 8th of June, 1822.

This Convention was attended by the Rt. Rev. James Kemp D.D. about 35 clergymen, and nearly the same number of Laymen.

In his address, the Bishop mentioned that he had ordained one Deacon and two Priests, and confirmed 90 persons. And after enumerating

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the several changes which had occurred in the residences of clergymen, he remarks, that "a more awful change than any of the former, has taken place in this Diocese, during the last year. The Rev. John Weems, for many years a respectable clergyman of this Diocese, has terminated his ministry here on earth, and passed into that state, where he must yield an account of his stewardship."

The Bishop then congratulates his Brethren on the present appearances of the Church, contrasted with its former depressed state, and expresses his belief, that to extend its limits, nothing is wanting but a sufficient supply of well-educated, faithful, and pious ministers. He laments that some most valuable clergymen have been compelled to leave this Diocese, for the want of support. "In so abundant a country as we inhabit, this is the most appalling circumstance: and we confidently hope, that God, who bestows his blessings in such profusion upon our happy land, will inspire the hearts of his people, with dispositions to grant an adequate portion of his good bounty to support the ministers of his Gospel.—The Church, by no means, wishes to accumulate wealth. All she wants, and all she looks for, is the comfortable support of those, who have relinquished the pursuits of this world, and devoted themselves to the service of the Altar." After stating the scriptural proofs, that this positive duty is no less imperious under the Gospel, than it was under the law, he suggests to the people of the Diocese, "that they might relieve much of the inconveniences of their clergy, by occasionally bestowing upon them a portion of the good things with which a kind providence has blessed them. "Such a practice could not only maintain the most affectionate intercourse between a pastor and his flock, but even yield a source of delight to every pious heart.

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While no one can more cordially disapprove of beggarly and murmuring clergymen than I do, few things could gratify me so much, as to see all the clergy of my Diocese in ease and comfort, devoting their whole attention to their holy calling."

We have extracted these observations, not without hope that they may catch the eye, and occupy the thoughts of some of our readers. The subject is certainly an important one, but it rarely meets with that consideration which it deserves. And it is probably owing to a false delicacy, that it is so unfrequently made a theme of official instruction; and to its not receiving from our congregations that liberal regard which is due to it, that so many clergymen of great promise, have, at different times, removed from the Diocese of Connecticut, seeking that "encouragement" abroad, which we have too often withheld from them.

After appointing a committee on the state of the Church, on the Episcopal Fund, and on other business, the Convention entered into a consideration of the expediency of establishing a Diocesan Missionary Society, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States. It was determined to organize an Auxiliary Missionary Society, and a constitution for its government was adopted. The primary object of the society is, to supply the Diocese of Maryland with a regular ministry; and by its surplus funds, to aid the Parent society. Two dollars constitute a person a member for one year; and twenty dollars, a member for life. Members who pay fifty dollars, are denominated patrons. A sermon is to be delivered, and a collection made for the benefit of the society, during the session of the annual Convention. The board of managers are to meet semi-annually; and the appropriation of the funds, and the appoint-

ment of missionaries are vested in them. We quote the last article of the constitution, on account of the excellent spirit which it breathes, and with a view of suggesting (what we fear is rarely practiced to the full extent which it ought to be) the duty and importance of commending all our exertions in the cause of christianity, to the protection and blessing of heaven. "It is recommended to every member of the society, to pray to Almighty God for his blessing upon its designs, under the full conviction, that unless He directs us in all our doings, with his most gracious favour, and furthers us with his continual help, we cannot reasonably hope, either to procure suitable persons to act as Missionaries, or expect that their endeavours will be successful."

The following persons, were appointed Trustees of the General Theological Seminary: Rev. Dr. Wyatt, Rev. J. P. K. Henshaw, Rev. M. Johns, N. Brice, Esq., J. C. Herbert, Esq., T. Tilghman, Esq., and J. B. Eccleston, Esq.

The following Gentlemen were elected delegates to the next General Convention. The Rev. Mr. Henshaw, the Rev. Mr. Johns, the Rev. Mr. Weeks, the Rev. Mr. Weller, J. C. Herbert, F. S. Key, T. Tilghman, and J. Goldsborough, Esquires.

The Convention adopted a resolution approving the efforts now making, by the American colonization Society, as tending to diffuse the blessings of Christianity.

A resolution was adopted, earnestly recommending to the clergymen and vestries of the Diocese, to exert themselves in the collection of annual subscriptions, and other funds, for the uses of the Missionary Society.

The following resolutions, with the Preamble were adopted. "Whereas, the calls of the Church in this section of the country, for ministers, rightly to divide the word of truth, are loud and frequent, and are daily

becoming more urgent and important; and since it is desirable to furnish every facility to those, who are solicitous of being duly prepared for the high and responsible office of the Gospel ministry, and the experience of the Church has borne the most ample testimony to the admirable tendency of well regulated theological schools, to promote this object. Therefore,

Resolved, by the Convention of the Protestant Episcopal Church of the Diocese of Maryland, that it is now expedient, in reliance on the blessing of God for success, to establish a Local Theological Seminary.

And be it further resolved, That a committee, consisting of five members, three of whom shall be of the clergy, and the rest of the laity, elected by ballot, to report to the Convention a Constitution for the government of said seminary."

The votes were taken by order and the yeas and nays ordered to be inserted on the journals. Clergy yeas 23, nays, 8. Laymen yeas 19, nays 11.

The Constitution of the Seminary provides, that its regulations shall be consistent with the Canons of the general Convention, and the laws of the Diocese under which it is established. The Board of Trustees is to be elected triennially, and to consist of 8 clergymen and 5 laymen. The Bishop of the Diocese is ex officio President of the Board. The secretary of the board is required to submit the record of their proceedings to the annual Conventions; which also, a report of the state of the Seminary in all its departments is to be exhibited. None but Protestants are eligible to the office of Professor. The Location of the Seminary is to be determined by the Convention, and all the acts of the Board of Trustees are subject to revision. The Seminary is to be located in Washington County, District of Columbia. The follow

gentlemen were elected members of the Board of Trustees; Rev. Dr. Davis, Rev. Dr. Wyatt, Rev. Mr. Henshaw, Rev. Mr. Weller, Rev. Mr. Hawley, Rev. Mr. Johns, Rev. Mr. McIlvaine, Rev. Mr. Tyng, J. C. Herbert, F. S. Key, J. Goldsborough, T. Henderson and C. Smith Esquires.

We have thus detailed, as summarily as possible, the proceedings of the Diocese of Maryland on this interesting subject. But while we express our gratification at the increased exertions which the members of our communion, in different sections of the country, are disposed to make for the promotion of theological learning, we must be permitted to express our regret at the measures, which the Diocese of Maryland has adopted, with a view to this object.

Our limits necessarily prevent our making several observations which have occurred to us, and we therefore dismiss the subject by expressing our most earnest wishes, that this measure may not tend to interrupt the harmony, on the subject of theological education, which was so decidedly manifested at our last General Convention.

The Convention ordered the treasurer of the Convention to pay each of the Delegates to the General Convention, the sum of 40 dollars.

Contributions were made, agreeably to a Canon of this Diocese, for the Bishop's Fund, for the Deputies' and, and for the incidental expenses of the Convention.

The Committee on the state of the church, laid before the Convention abstract from the several Parochial Reports, from which it appears, that there has been a gradual increase of the Communicants, and from 1800 to 2000 Baptisms. As is often the case, the reports are not generally made, and many of them are very imperfect. It is much to be lamented that a return which requires so

little labour, and which, if correctly made, would afford so much information as to the actual state of our Churches, should be neglected in any instance. The language of the Committee on this subject is so just, that we cannot forbear transcribing it.—“The committee concur in lamenting the manner in which the parochial reports are at present made: such is their conciseness, that they are confined to a mere numerical statement of the Baptisms, Marriages, and Funerals; thus rendering it impracticable for your committee to furnish a Report, which embraces any interesting matter, or which would enable the readers of our journals to form any estimate of the state of piety in the Diocese.”

ANECDOTE OF MR. FLETCHER OF MADELEY.

Mr. Fletcher had a very profligate nephew, a military man, who had been dismissed from the Sardinian service for base and ungentlemanly conduct. He had engaged in two or three duels, and dissipated his resources in a career of vice and extravagance. This desperate youth waited one day on his eldest uncle, General de Gons, and, presenting a loaded pistol, threatened to shoot him unless he would immediately advance him five hundred crowns. The general, though a brave man, well knew what a desperado he had to deal with, and gave a draft for the money, at the same time expostulating freely with him on his conduct. The young madman rode off triumphantly with his ill-gotten acquisition. In the evening, passing the door of his younger uncle, Mr. Fletcher, he determined to call on him, and began with informing him what General de Gons had done; and as a proof, exhibited the draft under De Gon's own hand. Mr. Fletcher took the draft from his

ment of missionaries are vested in them. We quote the last article of the constitution, on account of the excellent spirit which it breathes, and with a view of suggesting (what we fear is rarely practiced to the full extent which it ought to be) the duty and importance of commending all our exertions in the cause of christianity, to the protection and blessing of heaven. "It is recommended to every member of the society, to pray to Almighty God for his blessing upon its designs, under the full conviction, that unless He directs us in all our doings, with his most gracious favour, and furthers us with his continual help, we cannot reasonably hope, either to procure suitable persons to act as Missionaries, or expect that their endeavours will be successful."

The following persons, were appointed Trustees of the General Theological Seminary: Rev. Dr. Wyatt, Rev. J. P. K. Henshaw, Rev. M. Johns, N. Brice, Esq., J. C. Herbert, Esq., T. Tilghman, Esq., and J. B. Eccleston, Esq.

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nephew, and looked at it with astonishment. Then, after some remarks, putting it into his pocket, said,—“It strikes me, young man, that you have possessed yourself of this note by some indirect method; and in honesty I cannot return it, but with my brother’s knowledge and approbation.” The nephew’s pistol was immediately at his breast. “My life, replied Mr. Fletcher with perfect calmness, “is secure in the protection of an Almighty Power; nor will he suffer it to be the forfeit of my integrity and of your rashness.” This firmness drew from the nephew the observation, that his uncle De Gons, though an old soldier was more afraid of death than his brother. “Afraid of death!” rejoined Mr. Fletcher; “do you think I have been twenty-five years the minister of the Lord of Life, to be afraid of death now? No, sir: it is for *you* to fear death. *You* are a gamester and a cheat, yet call yourself a gentleman! You are the seducer of female innocence, and still say you are a gentleman! You are a duellist; and for this you style yourself a man of honour! Look there, sir; the broad eye of heaven is fixed upon us. Tremble in the presence of your Maker, who can in a moment kill your body, and for ever punish your soul in hell.” The unhappy man turned pale, and trembled alternately with fear and rage. He still threatened his uncle with instant death. Fletcher, though thus menaced, gave no alarm, sought for no weapon, and attempted not to escape. He calmly conversed with his profligate relation; and, at length perceiving him to be affected, addressed him in language truly paternal, till he had fairly disarmed and subdued him. He would not return his brother’s draft, but engaged to procure for the young man some immediate relief. He then prayed with him, and after fulfilling his promise of assistance, parted with

him, with much good advice on one side, and many fair promises on the other.—The power of courage, founded on piety and principle, together with its influence in overcoming the wildest and most desperate profligacy, were never more finely illustrated than by this anecdote. It deserves to be put into the hands of every self-styled “man of honour,” to show him how far superior is the courage that dares to die, though it dares not sin, to the boasted prowess of a mere man of the world. How utterly contemptible does the desperation of a duellist appear, when contrasted with the noble intrepidity of such a Christian soldier as the humble Vicar of Madeley!

Survey of Missionary Stations.

(Continued.)

MADRAS.

The Second of the Three British Presidencies in India—on the east coast of the Peninsula—population, 300 000

A Bible Society has been organized here, under the patronage of the principal gentlemen in the Presidency, having for its prime object the translation of the Scriptures into the languages of India. A Sub-committee of translations has been appointed, consisting of gentlemen acquainted with the Indian Languages, who are authorized to procure for themselves assistance wherever it can be had, from European or Native Scholars of every description.

The Natives have also formed a Tamil Bible Association.

Three Missionaries have lately arrived at this Station, under the patronage of the *Christian Knowledge Society*, and have commenced their labours with every prospect of success.

The *Church Missionary Society*, support here two Missionaries, a Native Catechist and Assistant, with one English, and thirteen Native Schoolmasters. One of the Missionaries already preaches in Tamul, and the other will soon be master of the language. The operation of the Schools has been materially retarded by the distressing effects of the Cholera, and the grow-

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alousy and opposition of the Roman Catholics. A Church has been erected by Government on the Society's premises in the north part of the town, capable of containing 400 Natives, where they have the Gospel preached to them in their own tongue. The demand for Tamul Scriptures is increasing, and several thousand copies of Tamul and Telooگو Tracts have been distributed. "The most sanguine labourer," writes one of the Corresponding Committee, "could never, I am persuaded, have expected that we should see, within twenty or thirty years, what our eyes now behold." Three Missionaries labour here also under the *London Missionary Society*, who have Eighteen Schools under their care, and most of them promising. Pious is rapidly advancing among Europeans and their descendants; and among the Natives, the desire to receive instruction is daily increasing.

Two *Wesleyan* Missionaries are also supported here, who are labouring with good success.

VIZAGAPATAM.

Town on the eastern coast, 403 miles north of Madras.

This is a station of the *London Missionary Society*, who employ two Missionaries here. Pritchett, the Translator of the Telooگو New Testament, died here a short time since, while engaged in translating the Old. The Mission and Schools are flourishing.

At *Midnapore*, a Town 70 miles north-west from Calcutta, there is a Portuguese *Baptist* Missionary, who is labouring with much success.

CEYLON.

CEYLON is a populous Island situated at Cape Comorin, the southern extremity of India. It is a British Colony under a separate Government; and growing to be a place of much importance, both as a Colony, and a field of Christian exertion. The capital of the Island is,

COLOMBO.

Population, 50,000, consisting of almost every race of Asiatics—general language, the Portuguese of India—since 1817, Colombo has been the seat of an Archdeaconry for the whole Island, under the jurisdiction of the Bishop of Cal-

A *Bible Society*, instituted in 1812, has applied itself to the supply of the Scriptures, in an acceptable Cingalese Version. 3000 copies of the New Testament have already been printed; and 3,500 more were on the point of publication. It has been aided by donations from the British and Foreign Bible Society. There is a great demand for the Scriptures.

Mr. Chater, of the *Baptist Missionary Society*, labours with great assiduity. In the translation of the Scriptures into Cingalese, he co-operates with others, and considerable progress has been made. This work, with preaching thrice on Sundays, and four times on week-day evenings, and attention to Schools, completely fills up his time.—Mr. Siers, his Assistant labours at Hangwell.

The last Report of the *Christian Knowledge Society*, states—"The District Committee of Colombo have received from his Excellency the Governor a present of an edition of the Tamul Prayer-Book, printed at his sole expense." It has been favourably received by the Cingalese Christians.

The *Wesleyan Missionary Soc.* have a Station at Colombo, occupied by three Missionaries. Their Congregations vary; but are, collectively, encouraging. Most of the places of worship are in the country, some as far as twelve or thirteen miles. There are 915 scholars distributed among 11 Schools.

KANDY.

The Capital of the former possessions of the King of Kandy—about 80 miles east-north-east of Colombo—situated in the midst of lofty hills, covered with thick jungle.

Mr. Lambrick, of the *Church Missionary Soc.*, has Service, in English, twice on the Sunday. The Garrison attends in the morning, and the Congregation is large; nor is he without evidence of a Divine Blessing on his labours. The Children of his School make a rapid progress.

Mr. Lambrick holds much intercourse with the Priests and Laity of the Nations. A Priest, of cultivated understanding, awakened his hopes, by explaining, with general propriety, some passages of the New Testament to a few Chiefs who were present. Another Priest threw off his Yellow Robes; relinquishing, by that act, the Priesthood: he avowed himself to be

an inquirer into the truth of Christianity.

CALTURA is a Village about 27 miles south of Colombo. The *Wesleyan Society* have a Missionary and a Native Assistant established here. 1124 Scholars are distributed among 19 Schools.

BADDAGAMME.

A Village on the River Gindrah—12 miles from Galle—Inhabitants, above 1600—population in the neighbourhood, not less than 6,000.

Robert Mayer, and Benj. Ward, are the Missionaries here, under the *Church Miss. Soc.* Government has accommodated them with a piece of ground delightfully situated, on which their houses are built. A School-Room has been built, capable of containing 250 persons: it was used for public worship till the Church, then erecting, shall be finished. Seven Schools are in operation, in which the children make an excellent progress.

GALLE is a fortified Town in the south-west corner of the Island, and the Station of two *Wesleyan* Missionaries. In twelve Schools there are more than 700 Scholars.

MATURA is another Village, about 100 miles south-east of Colombo, and the station of a *Wesleyan* Missionary. About the same number of scholars are taught here, as in the schools at Galle.

BATTICALOE is a small Town, about 60 miles from Matura, and is occupied by a *Wesleyan* Missionary. Some schools are established here.

TRINCOMALEE is a large Town, with an excellent harbour; but the country is barren, and the air unwholesome. Nevertheless, two *Wesleyan* Missionaries reside here, and spend their time in preaching, and attending to the Schools.

TILLIPALLY and BATTICOTTA are Stations of the *American Board of Missions*. The Mission was begun in 1817; and in 1819, three more Missionaries, with a physician, sailed from Boston, and arrived at the station about the end of the year. Fifteen schools, containing about 700 scholars, have been opened.

JAFFNA has three *Wesleyan* Mission-

aries employed in it, who have about 700 scholars under instruction.

NELLORE is a Village near Jaffna—the population of the Parish amounts to about 6,000. Mr. Knight, of the *Church Miss. Soc.*, continues to preach and visit the people, and to superintend the schools, of which there are 7, containing about 270 scholars.

NEGOMBO is a large and flourishing Village, about 20 miles north of Colombo. It is the station of two *Wesleyan* Missionaries. There are 430 scholars in 9 schools.

INDIAN ARCHIPELAGO.

This division comprehends the cluster of Islands lying to the south-east of India beyond the Ganges, and either under, or near the line. Besides the Islands mentioned in this division, those of *Timor, Banda, and Ternate*, have been supplied with missionaries, by the *Netherlands Missionary Society*. No particulars of their operations have yet appeared.

SUMATRA.

The most westerly of the Sunda Isles—1,100 miles long, by 165 miles average breadth.

Messrs. Ward, Evans, and Burton, of the *Baptist Miss. Soc.*, have lately repaired to this Island. No particulars are known.

JAVA.

An Island in possession of the Dutch—600 miles long, by 95 miles average breadth—population about 4,400,000; of whom near 82,000 are Christians.

BATAVIA, the Capital of the Island, is the principal station occupied. The population of the City amounts to about 60,000; but including the environs, falls little short of 350,000.

The *Baptists* and the *London Missionary Soc.*, have each a Missionary station here, who preach in English and Malay, superintend schools, and distribute Scriptures and Tracts.

At SAMARANG, a Town on the north-east coast of the Island, the *Baptists* have another Missionary employed. He is chiefly engaged in translating the New Testament into Javanese.

AMBOYNA,

A small Dutch Island lying off the south-west coast of Ceram—Inhabitants in 1796, were 15,252; near 18 thousand of whom were Protestants—the rest, Mahomedans.

Mr. Kam, of the *London Miss. Soc.*, is stationed on this Island. A Seminary has been erected for preparing Malay Schoolmasters, containing, in 1819, fifteen promising pupils.

Idolatry has been exterminated in Amboyna; and the Idols sunk by the Natives in the sea. In other Islands, the people have destroyed their Idols, together with a great number of houses erected to the worship of the Devil.

AUSTRAL ASIA.

Under this division are included, the East Continent of New Holland, and the few Islands which lie near its coast.

Attention is now drawn to the Aboriginal Heathen of the soil of New-Holland—the most degraded, in some respects, of the Family of Man. The children, who have been taken under the care of the Settlers, fly to the woods, as soon as they have years and strength enough to enable them; and as to the adults, they adopt with eagerness every form of vice, which falls under their notice; and seem to acquire little sense of decency, or desire for improvement, from any thing they see.

At PARRAMATTA, a Town in New South Wales, is a Seminary established by the *Church Miss. Soc.*, for the instruction of Native Children; in which there were, in 1820, Twenty-five New-Englanders. Some of them are sons of Chiefs.

NEW-ZEALAND,

A name given to two large Islands, lying to the eastward of New South Wales.—At RANGHEEHOO, a Native town on the north side of the Bay of Islands; and at KIDDEEKIDDEE, a Settlement on a River which falls into the Bay, the *Church Miss. Soc.* have missionaries and Lay Settlers established, and their prospects are of the most encouraging kind. These stations are owing in a great measure to the indefatigable zeal of the Rev. Mr. Marsden, Chaplain at Parramatta.

The labours of the Missionaries and Settlers are producing a sensible change in the inhabitants around them; who

begin to respect the Lord's Day, and the forms of the Christian Religion.—They express a great anxiety that missionaries may be sent among them.

In the GEORGIAN and SOCIETY ISLANDS, the *London Miss. Soc.* have flourishing stations. Six Missionaries are established at Otaheite; four at Eimeo; one at Huaheine; and three at Raiatea.

Three thousand copies of the Gospel of St. Luke, in the language of the Islands, have been distributed; and it was supposed that 6 or 7,000 copies more would soon be in demand. At least 6,000 Natives had learned to read, and their thirst for knowledge was surprising. The Congregations are large, and regular in their attendance, and there appears good ground of hope, that the period of their entire conversion to Christianity is not far distant.

The SANDWICH ISLANDS are supplied by the *American Board of Missions*. The old king Tamaahmaah died in Nov. 1819. His son Reeoreeo, from motives of policy it is supposed, immediately destroyed the whole system of Idolatry. The intelligence of what had taken place at the Georgian and Society Islands had reached the people, and seems to have prepared them for this event, so favourable to the establishment of the Mission.

(To be concluded in our next.)

ORDINATIONS.—Lemuel B. Hull, and William Jarvis, late of the General Theological Seminary, were admitted to the Holy Order of Deacons, the one on the 4th and the other on the 7th of August, by the Rt. Rev. Bishop Brownell. On the 11th of the same month, John M. Garfield, A. B., was also ordained Deacon by the same Bishop.

DOMESTIC MISSIONS.—It must be gratifying to the friends of the Church, to hear that the contributions from the various Parishes in the Diocese, for the support of Domestic Missionaries, have been such as to enable the Board of Direction of the Connecticut Protestant Episcopal Society for the promotion of Christian Knowledge, to request the Rt. Rev. Bishop Brownell to employ two Missionaries during the remainder of the year, to supply the va-

cant and destitute Parishes in the Diocese. A list of the Contributions will be published in the next Number.

In aid of the above-mentioned object, Auxiliary Societies are forming in many of our Parishes. In NEW-HAVEN, the *Young Churchman's Missionary Society*, and the *Young Ladies' Church Missionary Society*, which have been recently formed, already consist of more than sixty members each.

In HARTFORD, there is an Association of more than sixty Gentlemen; and another of about forty Ladies, in aid of the same object.

In MIDDLETOWN, similar associations exist; but we are not informed of the number of the members. May every Parish in the State "go and do likewise," in proportion to their means.

NUMBER OF CLERGYMEN.—At the beginning of the present year, the whole number of Episcopal Clergymen in the United States, was distributed in the following manner:—

In Maine, 2; in N. Hampshire, 7; Vermont, 7; Massachusetts, 16; Island, 6; Connecticut, 44; N. York, 82; N. Jersey, 13; Pennsylvania, 3; Delaware, 3; Maryland, 53; Virginia, 27; N. Carolina, 9; S. Carolina, 6; Ohio, 6; Georgia, 3; Kentucky, 1; Louisiana, 1; Missouri, 1: total—

The House of Bishops consists, present, of the Rt. Rev. Bishops W. of Pennsylvania; Hobart of New-York; Griswold of the Eastern Diocese; Moore of Virginia; Kemp of Maryland; Croes of N. Jersey; Bowen of S. Carolina; Chase of Ohio; and Brannell of Connecticut.

The Rt. Rev. Philander Chase, Bishop of the Diocese of Ohio, has accepted the Presidential Chair in the Cincinnati College, and will enter upon the duties of his office at the commencement of the winter session in October next.

POETRY.

THE HEBREW MOURNER.

By the late Rev. J. W. Eastburn.

The Jews are said, during the reign of the Emperor Adrian, to have purchased with money of the Roman Soldiers, the privilege of weeping over the site of Jerusalem, or even of gazing at a distance.

Why, trembling and sad, dost thou stand there and mourn,
Son of Israel! the days that can never return?
And why do those tear-drops of misery fall
On the mouldering ruin, the perishing wall?

Was yon city, in robes of the heathen now clad,
Once the flourishing Zion where Judah was glad?
And those walls, that disjointed and scatter'd now lie,
Were they once rear'd to heaven, and hallow'd on high?

Yet why dost thou mourn? O to gladness awaken!
Tho' Jehovah this city of God has forsaken,
He preserves for his people a city more fair,
Which the ruthless invader no longer shall share!

No longer the tear for yon city shall flow—
No longer thy bosom the sad sigh bestow;
But night shall be follow'd by glorious day,
And sorrow and sighing shall vanish away.

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